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Dr. Kinahan said the term 'archetype' being objected to by some as already pre-occupied and used in a double sense, perhaps, if he might coin a word, that of 'holotype' might be advantageously used in its place.

THE VEN. THE ARCHDEACON OF ARDFERT read a—

REPORT OF AN OGHAM MONUMENT LATELY DISCOVERED ON THE SITE OF THE FIRST BATTLE RECORDED AS HAVING BEEN FOUGHT BY THE MILESIAINS IN IRELAND.

It seems to me desirable to place before Irish antiquarians in general, and more especially those interested in Ogham investigations, some details respecting an Ogham monument lately brought under notice in a locality marked by very definite description in the legendary annals of Ireland. I need not enlarge upon the great question pending between Ogham authorities, as to whether these inscriptions are to be assigned to a date anterior or subsequent to the Christian era; to whichever side the preponderance of opinion may incline, I believe that it must be said "*adhuc sub judice lis est*;" and it will be conceded that a main part of the difficulty in arriving at any unquestionable conclusion arises from the fact, that while a considerable number of those monuments have, from time to time, been discovered, there is scarcely a thread of historic clue to guide the inquirer as to their meaning or chronologic relations. It is in this dearth of historic information that I am induced to invite attention to the discovery of an Ogham monument hitherto unnoticed, which, though lying in a locality intimately known to the late lamented Richard Hitchcock, escaped even the research of that enthusiastic investigator of Ogham remains, and which has now been brought to light in the very position in which a very circumstantial historic legend might lead the supporters of one of the theories respecting Ogham to expect that such a monument would be found. Being so found, I venture to hope, that under the examination of competent investigators, it may prove doubly interesting; first, as having light thrown upon its age and meaning by the legend referred to; and again, as possibly returning the obligation, by affording, in its mute but unquestionable record, a testimony which may tend to establish, among historic verities, statements which many, pretending to decide with all the authority of right reason, have, by a judgment more hasty than dispassionate, summarily dismissed to "the wild and pathless region of romance." (*Vide* Wood's "Ireland," p. 60.)

All who do not throw aside the remnants of Irish history which have come down to us as "bardic myths," consent to the tradition that the first landing of the Milesians in Ireland took place on the south-west coast of Kerry, in Munster; and it may here be observed, that this landing is supposed to have been effected in the very locality upon which a world-wide attention is now fixed, as the European point from which it has been ascertained that the flashing of intelligence between the New and Old World continents is an accomplishable fact. It was here that, as is calculated, about thirty centuries since, a tribe of the Scythi, after a sojourn in Spain, are recorded as having first made good a landing in

Iar, in that "Isle of the West" indicated as their ultimate settlement; and the locality still retains in its nomenclature traces or memorials of the supposed events.

Dar Iri (the Oak Island of Ir) is still, in the mouth of the peasant, the familiar name of the "Island of Valentia," derived, as is believed, from that son of Milesius, held, also, to have had his burial in the adjacent Skellig Rock, once dedicated to the Pagan Jove," but, under Christianity, consecrated, as all similar separated rocks were, by dedication to St. Michael, and thence known as Skellig-Mihil, or Skellig of St. Michael.

The actual landing is recorded as having taken place at Inbher Sceine, or the Kenmare Estuary, and the first encounter between the possessors of the soil and the invaders is placed "three days' journey inwards," in the very locality of which I write, namely, in the large and deep valley terminating on its western face the Sliab-Mis range of mountain which skirts the southern shore of Tralee Bay; and in this valley, on the very field of battle, lies the Ogham monument which furnishes my subject.

Before I glance at the signs and tokens which still identify this field of battle, I think I should extract the clear and precise narrative which Keating gives us, as derived from still more ancient chronicles; for that he ever saw the place itself, I hold to be in a high degree improbable.

Dr. Wood, the great impugner of Keating's authorities, though acknowledging him to be a "faithful narrator and assiduous compiler," tells us that in the reign of King Charles I., Dr. Keating travelled through different parts of Ireland, with a view to gleanings materials for his history of this country from bards and priests. Whether in his travels he took in Munster and Kerry, I know not, but in the age referred to I think it almost certain that the valley was an inaccessible fastness, covered in great part with wood, and without road or track to invite a passenger or tourist to turn aside and inspect it. It is only within a late period that the traces of conflict to which I am about to refer have been discovered; and there is no kind of probability that Keating could have been aware of the Ogham witness which lay hidden in this valley to give the testimony, which, *quantum valeat*, remains for consideration. Having premised this, I proceed with Keating's narrative:—

"Three days after Heber and his followers were got on shore, they were attacked by *Eire*, the wife of *Mac Greine*, one of the princes of the country, at Sliabh-Mis, or the Mountain of Mis.

"This lady was attended by a strong body of men, and a desperate battel followed, in which many were destroyed on both sides. In this action *Fais*, the wife of '*Un Mac Vighe*,' was slain in a valley at the foot of the mountain, which, from her obtained the name of *Glen-Fais*, which signifies the Valley of Fais. The death of Fais is thus observed by an old poet:—

" 'The valley where the lovely Fais fell,  
From her, as ancient Irish records tell,  
Obtained the name Glen-Fais.'

"Scota, the relict of King Milesius, was likewise slain in this engagement, and was buried in another valley, on the north side of Sliabh-Mis, adjoining the sea. This valley, which was the place of her entombment, was called *Glen-Scothian*, or the Valley of Scota, as an old poet testifies.

"This was the first Battel that was fought between the Milesians and the Tuatha-de-Danans, for the Empire of this Island, as we are informed by the same author.

"The persons that fell on the side of the Milesians in this action were, the Princess *Scota*, and the Lady *Fais*; they likewise lost two of their principal Druids, whose names were, *Uar* and *Eithir*, and there was no more than three hundred of the Gadelian soldiers missing after the fight, notwithstanding they defeated the Tuatha-de-Danans, and slew a thousand of them. *Eire*, the wife of *Mac Greine*, one of the princes of the country, with as many of her flying troops as she could keep together, retired to Taitlon. The Milesians continued on the field of battel burying their dead, and *celebrating the funeral rites of the two Druids, with great solemnity*. An old poet makes honourable mention of this battel, and confirms some of the particulars."

Thus far Keating—in confirmation of whom I can say, that *Glen-Fais* and *Glen-Scothian* are localities as well known at the present day, by these designations, as any in the country. They both run south and north into the *Sliabh-Mis* range, with an interval of about eight miles between; and in *Glen-Fais*—much the more considerable of the two—are found the following memorials:—The Ogham Pillar, now prostrate; a companion *Gallaun*, or pillar-stone, standing about eleven feet high above the earth; and on the side of the valley between them are an unascertained number of rows of cists, or graves, which were brought to light in the following manner:—

Many years ago, when, for the first time, a presentment road was being formed through *Glen-Fais*, the workmen came upon a row of cists, or stone-formed graves, two or three feet below the surface, across which the line of road cut laterally; and there being no ruined church, or other sign of grave-yard near, the workmen proceeded without hesitation, and in the bank or fence at the west side of the road they left exposed cross-sections of these graves, to the number of ten or twelve. They were formed of the common clay-slate flags of the country. They all contained human remains, which, up to a late period, any passer-by could take out easily; but the road-bank is now faced with stone, and the apertures covered.

A few years ago, passing along this road in company with the then parish priest, the Rev. George O'Sullivan, he directed my attention to those semi-graves, adding, that he had heard that the adjacent fields, both above and below the road, were "full of them."

I had not at that time at all connected Keating's narrative with this valley, in which I had but lately become possessor of a small estate, but I determined to ascertain whether the popular impression as to a number of graves was well founded, and in some time after, accompanied by a scientific friend, I set some of my labourers to work in trenching the

field at the road-side, and, after some labour, we lighted on one of the rows of graves. I say one of them, for it would appear that these dead, whenever buried, had been placed in regular layers, each grave being some feet distant from the other, with an interval between each row. The first grave we opened contained some human bones, but the principal parts of the skeleton had decayed and disappeared. We proceeded to a second, and a third, in which last we found the complete skeleton, in an arranged and connected form, as it had been buried originally; and having thus satisfied ourselves of the fact that a great interment of human beings, regularly laid "each in his narrow cell," had at some indefinitely distant period taken place in this spot, we desisted from further examination, which could only have gratified idle curiosity. There was no trace of any article of bronze, iron, or ornament of any kind in the graves we examined. They lie about midway between the two Gallauns, or Pillar-stones, already alluded to. One, which is standing, is without inscription, or any mark whatever; the other, being the Ogham stone under consideration, lies in a half-fallen position, about a third of a mile further down the glen, to the north. It had long lain unnoticed, under brambles and rubbish, but when cleared of these, it shows as a Gallaun, of about ten feet in length, half prostrated by accident or design, and having the Ogham inscription well cut on the natural edge of the stone, as its *fleasgh*, or guide-line.

Upon this discovery of the graves being noticed in the local newspapers, the Rev. John Casey, an aged priest, and excellent antiquarian, immediately connected them with the Milesian conflict, as recorded by Keating. Upon the ground of some researches in the Roman Catacombs at which I had assisted a few years ago, and in which I had *seen* the skeleton of a body, buried within the Christian era, disappear into dust even as we looked upon it, within a few minutes after its first exposure to the atmosphere, I ventured to hint a doubt as to the possible durability of bone, during a period of three thousand years, without having undergone embalming, or any other preserving process; but I was immediately met by confutations from more than one quarter, based upon antiquarian discoveries and physiological reasoning, assuring me that there was no impossibility in the case, and that human bone was capable, under certain conditions, of an indefinitely long duration. I had to oppose to such arguments but the single fact alluded to, and have, therefore, since submitted to the conviction that the assertion of these being remains of the first Milesians involves no physical impossibility.

Immediately on the discovery of the Ogham stone in this same locality, it was submitted to the notice of the aged, but enthusiastic antiquarian referred to, whose advanced years and impaired sight did not deter him from a journey of some thirty miles from Killarney, to inspect the stone with his own eyes. I also at once sent a carefully made transcript to Dr. Graves, and another to Mr. Windele of Cork, one of our most painstaking Southern antiquarians, and who has done much to work out the Ogham question to solution.

The Rev. Mr. Casey has, with no hesitation, read off the inscription,

according to the version of which that on the annexed diagram is a copy, and his rendering, as translated by himself, is to the following effect :—

“ Here is Martial Sun officer Druid *Ni*. here illustrious *alas Ni*.”

*Ni* Mr. Casey explains to be *Nighe*, oghamically written, and he identifies him with the *Vighe* of Keating’s History, the father-in-law of the Lady Fais; and further seems to identify him as one of the Druids slain in the battle, whom Keating severally names *Uar* and *Either*.

Dr. Graves has not favoured me with his reading; indeed, when I sent him a copy of the inscription, I was unaware that I was intruding these “*Nugæ Oghamicæ*” upon one whose time was engaged in a serious public employment; and he has since, probably with a wise caution, declined to give his rendering until he can both see and feel the inscription himself; a process in which, as I may now call him a naturalized denizen of the Kingdom of Kerry, I hope to be allowed to act as his conductor at no distant period.

Mr. Windele, without professing to give any reading of his own, has favoured me with a version from some learned Oghamist of his acquaintance, who, without being aware of Mr. Casey’s interpretation, had also, “without hesitation,” read it off to a sense which would have a very interesting reference to the traditionary account of the Milesian conflict. However, as this reading was based on a conjectural emendation of the characters, which they will not bear, at his request I do not offer it to the consideration of the meeting, nor my own objections thereto.

In reference to either or both the renderings to which I allude, although they severally rest on different grounds of interpretation and reading of the symbols, still, if either were sustainable by the *literæ sculptæ* of the stone, this monument would be, as Mr. Windele calls it, "one of an interest far beyond anything of the kind hitherto presented for consideration,"—and if I might allow the wish to be father to the conclusion, I would gladly accept either version as establishing in our Glen a piece of Ogham evidence of remarkable value for settling a remarkable controversy; but in the mere fidelity of an observer, pretending to no Ogham knowledge save such as a spelling out of Mac Curtin's Alphabet (confirmed, as it now stands, by the high analytic investigations of Dr. Graves) could afford me,—I am compelled, as a true deliverer of what I have *seen*, to state that both these interpreters, to arrive at their several senses of this inscription, are forced to take liberties with their text which are scarcely warrantable; they seem to me each obliged, in order to sustain their conclusions, in more than one instance to read letters as flattering painters draw pictures, for what "they ought to be, not what they are." Sometimes a well-defined, connected, and clear-cut group is broken up so as to make two letters, where the stone gives but one. Again, a letter is assumed to be above or below the *fleasgh*, which is clearly upon it; and again I find some of the marks read for letters, for which I can find no warrant anywhere in Mac Curtin's chapter on Ogham; and in reference to these emendations I adopt, altogether, Mr. Windele's sound canon of interpretation, where he writes to me as follows:—"I confess I dislike arbitrary dealing with the letters where we find a group of scores well defined, and so unconnected with any others at either side,—so isolated as to warrant the conviction that it has been carefully and well expressed, or where its direction, whether vertical or oblique, is expressed with similar care, I am disposed to be very jealous of any intermeddling with it, and am disposed to protest against any arbitrary forcing or dislocation."

The Ogham characters of this inscription, as I copy them, are eighteen in number. The sixteenth group is cut where a natural inequality in the stone renders it doubtful whether the points are to be read as *two* vowels or *one*; if the former, the number of characters will be nineteen. All the other characters are perfectly clear and legible, so far as Ogham can be said to be legible.

On the flat surface of the stone is cut a small and rude cross, as in the drawing I offer; but it seems to me impossible to look on this mark without feeling convinced that it is not of the same age, nor cut with the same care as the Ogham characters; it seems of ruder, later, and hastier workmanship altogether.

It will be observed that while the first vowel *o* is expressed by *lines*, all the rest are given by points, or dots. I can suggest no reason for this, except that the *fleasgh* line becoming rather blunt, or broad, it was found easier, and less liable to weather-wear, to work by dots than lines upon it.

Referring to the diagram No. 1, I am obliged to object to Mr. Casey's reading as follows:—I cannot understand how the fifth and sixth groups

can be read *uar*; the fifth group is completely identical with the third, which has already been read as *cu*; while No. 6 is expressly said by Mac Curtin to stand "for all diphthongs and triphthongs beginning with the vowel *e*," though in his Grammar it stands for *ea* only. In the sixteenth group he reads the vowel *o*, whereas it must be either *u* if a single character, or *oa* if double, for this is the spot before alluded to, where the irregularity of the stone renders it doubtful whether the group be two letters or one.

The seventeenth group, which he reads for *n*, as if below the line, is, from its position in reference to the last letter, an unmistakeable *r*; but I submit that this correction may not be fatal to Mr. Casey's reading, inasmuch as if read *o a ri*, it might still be interpreted in a consistent sense.

I should here mention, that on the flat surface of the stone, under the line of Ogham, are some cuttings which look like defaced or imperfectly formed characters; but it seems quite impossible to determine for what they were intended.

Upon the reading No. 2, I am precluded from making any remark, by learning that the author desires to re-consider it before committing it to public notice.

In conclusion, I take the opportunity of entering a protest on behalf of these ancient monuments against the misplaced and misplacing zeal in which Ogham stones are sometimes abstracted from their natural *habitat* in the fort or lone burial-ground, where they have been found and brought to notice, into the pleasure-grounds of the virtuoso, or the halls of archæologic societies, where they seem as much out of place and keeping as would any wild denizen of the mountains if introduced to the learned Society I have now the honour to address. I believe the interest of proprietors in these remarkable monuments is now sufficiently awakened to insure their preservation from being converted into door-lintels or gate-posts by the peasantry, as has often been done before now in times of archæologic neglect or ignorance. But there is a barbarism of preservation as well as of destruction, and we must only refer to the better taste and consideration of Ogham coveters, that in removing an Ogham stone from the place where it was erected, they may destroy much of its interest as an antiquity, and *all its value* as a piece of evidence. It is unnecessary for me to remark, that in reference to the stone now under consideration, should it prove to have any connection with the historic legend which attaches to Glen-Fais, it would be perfectly worthless as a witness, and scarcely worth attention as an antiquity, in any other locality than that in which it has lain, waiting to be questioned as to its silent but significant testimony, from some indefinitely remote period to the present time, when it is hoped that some of our learned Ogham interpreters may be able to reduce its record to intelligible language.

The following donations were presented to the Academy:—

Lithographs representing antiquities in his collection were presented by H. Westropp, Esq., of Rookhurst, county of Cork.



A wooden bow,  $37\frac{1}{2}$  inches long, found in a moat surrounding a square rath, near Dundrum, county of Tipperary, at the depth of two feet under the surface, in a bed of leaves about four feet thick, associated with a quantity of small timber, was presented by Arthur B. Wynne, Esq., on the part of Mr. Thomas White, who discovered it.

The Geological Map of Ireland, with the latest additions, was presented by Sir Richard Griffith, Bart.

Two photographs of the church of St. Doulough's, county of Dublin, were presented by William Allen, Esq.

The thanks of the Academy were voted to the donors.

TUESDAY, NOVEMBER 30, 1858. (STATED MEETING.)

JAMES H. TODD, D.D., President, in the Chair.

It was moved by Robert Macdonnell, M.D., and seconded by Rev. Samuel Haughton :—

“That it be recommended to the Council to propose to the Academy :—

“That in future, if any Commission be nominated by the Academy to draw up any report, or for such purpose, the Secretary of such Commission shall submit the report to each Member of the Commission, and give each the option of signing it, if it meets with his approval.”

The following Amendment thereto was moved by J. E. Pigot, Esq., and seconded by Rev. J. H. Jellett :—

“That the discussion upon the Resolution proposed by Robert Macdonnell, M.D., be adjourned to the next meeting of the Academy.”

Upon a division, the Amendment was negatived. The original Resolution was then proposed and carried.

FRANCIS M. JENNINGS, Esq., communicated the following remarks on—

CERTAIN BROOCHES AND ORNAMENTS FROM MOROCCO, PRESENTED BY HIM TO THE ROYAL IRISH ACADEMY.

In April, 1856, when I was travelling in Morocco, I observed a great similarity in the form of the brooches worn by the Bedouin Arabs of that country, as well as the settled inhabitants of the towns and villages, to those anciently used in Ireland, and now occasionally discovered in excavations. I purchased the following articles as illustrations of the resemblance, that our ethnologists and archæologists might be able to compare the genuine modern African specimens with the ancient Irish.

No. 1\* consists of two silver brooches, connected by a silver chain. The tongues of the brooches are pointed upwards when worn, the chain

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\* The numbers refer to a Plate published in the “Ulster Journal of Archæology,” No. 24.